

The Monk, the Mob, and the Marquis

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Introduction/Summary



This book will present an image of the three, true, bases of power in the world. Within the ancient roman empire three possible bodies of governance are described. However, one of these is wrong. While the role of the Emperor can be found in the Marquis, and the mob remains the mob, the Greek oligarchy or nobles is more accurately described as the oligarchy of the priest hood. The priest banker as we will come to understand it, is more accurately the true oligarchy that so many speak of. However, we will not view one position as good or bad. Like all things touched by human hands, one cannot simply judge one element as more righteous than another. Evil and good can be found in every corner of the world, but motive and consequence are of utmost importance. Instead, we will examine each major role without bias, and the techniques, strategies, and fields in which each role contends against another. Rather than imagining ourselves from one position, we will look at them simply as they are; players in a game. Make no mistake, the world is always at war. In fact, in places of peace the wars can be more brutal, and the lines extremely blurred. War is not always waged by flesh and blood, but it is an all-reaching conflict between principalities and powers.



Chapter One

Roles



The marquis is, possibly one of the most founded roles in our modern minds. It is the dictator, the emperor, the king, and, of course, the marquis. The state agent that rules with iron and speaks with thunder, calls down the legions from the north, and takes by force what is not willingly given, is the marquis. The marquis is unforgiving, but is not unknown to mercy. Instead, the marquis is a benevolent overlord, who cares for his subjects, as long as they do not rebel. Our first example takes very little introduction. However, the marquis is not always as is perceived, for many have been pawns of the more insidious role; the banker priest. This role prefers to operate from a distance, and within the shadows. The marquis, historically, has been the priest's bitter rival. Centuries ago, the French monarchy, along with a detracting Holy Roman Emperor, struggled against the influence of the priesthood. The state and the church fought for the minds of their subjects, with pawns changing hands on many occasions. The peasant class was the prize, as the two ancient rivals struggled for supremacy. However, both greatly fear their rarely seen enemy, which can bring destruction to both in a single night. The mob is the unstoppable wave that erupts when the people rise up against the monk, the marquis, or both. While this has been seen only on rare occasion, it generally comes to pass when either the monk or marquis become complacent, and does not always bring its wrath to bear against both. It has mainly been in isolated areas, and special circumstances; when the mob rises up, even establishing itself as a worthy contender. On those

rare occasions, when the mob becomes a force against the marquis and monk, the equal and third rival, the world will open up to the commoner. Unfortunately, like all changes in environment, drastic consequences will be seen.

Among these three, we will start with the most basic and well founded; the marquis. Louis F. Burns and Warren H. Lewis, two writers from very different backgrounds, confirm each other's works through their analysis of early French law. We are, of course, speaking about 17th and 18th century France. Warren Hamilton Lewis, the brother of Clive Staples Lewis, was born in Ireland, to a Welsh father. Meanwhile, Louis F. Burns was a citizen in the United States, a Kansan, and an enrolled member of the Osage Nation. While Warren Lewis wrote many books on history, with a focus on 17th century France, Louis Burns wrote primarily about the Osage people; his people. Their work, naturally, converges on the subject of old France, and the manner in which laws were conducted. Warren Lewis writes "Perhaps it was an instance of the working of the seventeenth-century practice of making severe laws, and then giving nearly everyone an exemption from their provisions; I have little doubt that in the better *seigneuries* permission to trap a rabbit or fish a stream was not difficult to obtain;" from *The Splendid Century*, by: W. H. Lewis. Of course, the tactic mentioned here bears the hand of the marquis, as the alternative roles either employ a subtler approach, or work from the bottom up. With the mentioned tactic, the marquis demonstrates not only its direct control, but also the element of mercy, endearing the peasant to it. However, this is a trick, designed to impose Stockholm syndrome, in which the victim adores its captor. A similar tactic is used by the Banker Priest, but is generally formed through the lens of finance. Now, where Lewis and Burns meet, is on this subject of French statecraft. However, Burns approached it from the idea of foreign relations, and how the French court dealt with their problem of the Osage. While Burns brings forward a scathing review of Spanish rule, or

lack thereof, he mirrors the same analysis as Lewis. Burns states that the French, while passing the most draconian of laws, regarding trade and other relations with the Osage, never put into practice that which was decreed. In actuality, while displaying an aggressive stance, the delegates and French subjects, on the continent of North America, always dealt amicably with the Osage; contrary to the edicts in France. This analysis can be found in Burn's book, *A History of the Osage People*, which will also include an abstract analysis of the Spanish influence, in conjunction with other indigenous nation's policies and that of the early continental United States. However, unfortunately, Burns does not go into too much depth on the question of British Imperialism, or lack thereof.

While much can be found on any one approach to the marquis, it can be difficult to ascertain when this role was at its height; or retained the most control, in contrast to its two opponents. Unfortunately for the contemporary, or current, observer, the Roman empires do not mark the height of the marquis, but the period can show a founding of statecraft strategy. In fact, the Roman period mostly governs the feats of the banker priest, while providing examples for foibles for the mob and marquis. Now, there are some periods that might reflect well upon the marquis. The rivals to the Roman empires, like the Parthians and Eastern politics, or the Slavic peoples, could be a basis for the marquis. On the other hand, these positions of power could've simply been puppets for the all-encompassing reach of the financier. It is not always easy to tell. Some might even say that Genghis Khan represents the height of marquis powers, but evidence points to his role as more of a puppet for the mob. Generally, when it comes to the mob, merit is the most important trait, while the marquis and financier tend to focus on hereditary ties, or those with the right pedigree. Therefore, what are some examples of well-founded states that control both banker priest and the mob? Well, focusing on Europe, the French monarchy was always a great challenge to the banker priest, but not as much the mob in later years. Conversely, the biggest rival to the French, in later years, could be seen as a marquis

state. This rival is the Prussian Empire, which kept its own gold backed royal treasury. The mob and banker priest were both subject to the marquis' iron fist in the Prussian Empire. Furthermore, this state was considered by England, itself a kingdom dominated by the banker priest, to be an army with a state, rather than a state with an army. Of course, I speak on old Prussia, before it was invaded by puppets of the banker priest; the Nazi. Now, that acronym, German for National Socialists, carries a lot of emotionally charged energy, due to the banker priest's propaganda, but one must look beyond their preconceived notions and emotional entanglements. It must be understood that the banker priest, the marquis, and the mob are all equally capable of great evil, or great good. Seeing one group as inherently evil, or inherently good, will mean that the mind has been hijacked by one of the three, rather than being allowed to think for itself. Another historical example, one with, perhaps, a little less emotional baggage for the so-called Western scholar, is feudal Japan. Now, while the feudal state is often pointed to, by banker priest historians, as the basis for marquis' power, this is only sometimes the case, but usually is not. In fact, the idea of a feudal state can take on many variations, and is a term used today, by the banker priest, to marginalize its enemies. In many, if not most ways, by the banker priest's varying definitions of a feudal state, the Roman empires were some of the most feudal. Of course, feudal would be synonymous with futile. Along with this theme, Imperial Japan was a place completely dominated, from top down, by the emperor; with complete backing by the people. The crown of Japan forbade, and harshly opposed the influence of the foreign banker priest. While Japan did, at one point, have a priest banking class vying for control, this player was never able to gain a meaningful foothold. In fact, Japan's marquis, arguably, was able to take supreme control because of the war between the Shinto and the Buddhist. Therefore, when the Jesuit arrived to her shores, hailing from Portugal and the sanctuary of the banker priest, the Japanese immediately recognized the threat for what it was. Now, the real source of anger against the Jesuit is likely buried in decades of censor-

ship, or simply destroyed, but the pattern is plain to see. Therefore, still resentful towards the Japanese marquis state, the banker priest finally got its chance for revenge; in their instigated world wars. In all the chaos, the banker priest was able to use its investments into the United States government, and turn their puppet state against the Japanese crown.



Chapter Two

The Middle Ground: Warrior Castes



The warrior caste is the main element, in all geo-political spheres, that stands out as an outlier. This type of group is, essentially, the only role which has a choice in its circumstance. While never being an independent player, the warrior caste will work for one side, or another. On rare occasion, the warrior will attempt to establish itself in one of the roles. However, in doing this, the warrior caste ceases to exist as a collection of true warriors. Naturally, this group exists through a warrior ethos, the height of self-discipline, and an acceptance of a self-imposed lifestyle. Now, there is one great weakness in the banker priest's acquisition of a warrior caste. Their mercenaries often lose discipline, and descend into debauchery. Thus, the banker priest's warriors are always the weakest, despite being the best equipped. Conversely, an example of a warrior caste that attempted to become the banker priest can be found in the Poor Fellow-Soldiers of Christ and the Temple of Solomon, or the Templar Order. While this order is still loved by the banker priest, and persists today, it is far from a warrior caste. In order to see the banker priest bias in most, if not all, current works of history or fiction, one must look no further than their Wikipedia article. The way in which the writer drools over the Templar Order is palpable, and, according to them, there is no worst sinner than the greedy Pope and French king that stole their legitimate wealth. While this fairytale is amusing, it could not be further from the truth. Looking at the order in an abstract sense, we see a warrior caste that succumbed to the same fate as the Spartan. Growing fat off of luxu-

ry, the Templar Order changed from a group of cohesive warriors to an over-weight club of rich bourgeoisie. The earlier martial order would've seen the move against them coming from a mile away, but the order of Templar bankers was completely caught off guard. Their minds had lost their edges, and their previous self-discipline was nowhere to be found. So, the arrogant and too-big-to-fail order of knights-in-name only was almost obliterated; with the round of up high ranking members, and the execution of their grandmaster. Fortunately for them, unlike the Spartan, the Templar Order found a sanctuary in Portugal and England. While they took back the Vatican, or, more than likely, the Vatican adopted them, the banker priest puppet states of Portugal and England enacted war against the French. Now, the famous French Knight, must not be compared to the Templar one, because that warrior caste was always a dutiful servant of the marquis. Subsequently, when looking at the Templar Order, the Spartan provides a great back-drop. This is because that old warrior caste, which set itself up in the role of the marquis, succumbed to luxury, after taking the city of Athens. Therefore, corruption and greed broke down the discipline of the Spartan, and led to their destruction as a military order. Furthermore, when compared to the Templars, who narrowly escaped eradication, their current members could not be further from that which identifies a true warrior; being largely old, overweight, or childlike men. Although, the corrupting nature of luxury has been leveraged, effectively, by this ancient order's decedents, against other martial groups; including state militaries.

Some warrior castes defy the very definition, but they can be linked. The main examples that both fit into the warrior caste, but can also take the position of the mob, can be found in largely nomadic groups. The Tartars, the people groups that formed the basis for the Mongol Empire, and the people of the Osage Nation are two nomadic warrior groups that practice a disciplined warrior's lifestyle. The reason why they can both be looked at through the scope of mob rule, and a warrior culture, is through their almost obligatory practice of hunting. The Tartar and Os-

age both looked at warfare like a great hunt. Therefore, as they hunted and warred in the same way, all citizens could be called upon for total war against an aggressor. Alternatively, they could be the aggressor, hunting their enemy like prey. In fact, this very style of warfare was brought against the enemies of the Mongol empire, instituting a strategy of encirclement, while leaving a route for retreat. With the idea of a state built through the discipline of all its members, the Mongol and Osage are similar to the Spartan. All members of the society were warriors, even the children, which could be called upon for the defense of the state. The Mongol child grew up in the saddle with a bow in hand. Therefore, every Tartar was a warrior. Similarly, all boys of Spartan birth were placed into training at the age of twelve, and could serve in the auxiliary forces if necessary. In the Osage example, many rival groups, and European soldiers, were terrified of the children and elderly; due to their prowess with the bow, lance, and knife. Louis F. Burns gives a good analysis of Osage Warfare techniques, while the author Jack Weatherford has published many works on the Mongol-Tartar. Naturally, there are numerous authors that can give insight into the Spartan, but the historical fiction book *Gates of Fire*, written by Steven Pressfield, perfectly captures the plight of a Spartan soldier. On a final note, Burns provides a more logical and alternative viewpoint to the supernatural and magical powers of the gun. The musket, or rifle, was not superior to the bow, and, in many ways, still is not. First, the bow and arrow remains far quieter than the combustion driven bullet, although requiring greater skill. Additionally, the way that the Osage fought has greatly influenced modern warfare, though they be not accredited with this achievement. The Osage warrior would charge his enemy, firing a rapid volley of arrows, and then he would switch to his lance. With the distance closed, and the enemy unable to react, under constant pressure, would be finished by an Osage war club, knife, hatchet, or whatever weapon might be desired. This is, today, called suppressing fire, and is the purpose behind the fully-automatic crew served weapons, also called light and heavy machine guns; depending on the cir-

cumstance. Furthermore, the Osage retained their weapons, after attaching them to their bodies via slings and holsters. While the Osage trained extensively with many weapons, they primarily used the musket and rifle for a first volley. Tricking a European foe into believing the engaging enemy was of European origin, and not the deadly Osage, all or nothing, charge.

Moving on from nomadic warriors, and their roles as a mob warrior caste, we will look into those that either attempted, or took the place of the marquis. In this portion, we can look to the Japanese samurai caste, the Mameluke slave warrior state, or the Janissary of the Ottomans. While the Janissary cannot directly be seen taking power, simply placing one puppet after another on the Ottoman throne, the Mameluke warrior slave caste did just that. After a successful coup d'état, which means a state strike, the Mameluke slave warriors deposed their masters, placing the crown upon their own head. Furthermore, the Mameluke Caliphate Sultanate lasted around two hundred years, until the Ottoman Sultanate conquered the Mameluke Sultanate. Interestingly, the founding of the Mameluke Sultanate coincided with the founding of other slave based conquests, mainly that of the Mongol-Tartar and the Turkic Ottoman. While Mameluke rule is believed to have begun around 1250, the Ottomans are suggested as taking power in 1290. Unsurprisingly, these dates are around the same time as Genghis Khan's forces conquered the Jin, and established control over the middle eastern kingdoms; stopping at the borders of the Mameluke and Ottoman borders. In some ways, the Mongols themselves became ruled by the marquis, in the subsequent Mongol Khans, Sultans, Caliphs, or Kings; the Ottoman and Mamelukes certainly did become so. However, this age of nomadic slave uprisings is a great sore spot for the current ruling class, whose decedents likely held nomadic slaves in the charge. The ancient law of exponential numbers played a role here, as with all slave uprisings. The arrogance of their masters led to their own downfall; as with the Servile Wars, and provincial Haiti. Now, the Samurai is important to look at in this way al-

so, as they both obtained, and then relinquished, the role of the marquis. Historically, the Japanese marquis can be found in the Emperor, that nearly godlike state agent and absolute ruler of old Japan. However, there was a time, during the Shogun ruled periods, when the Japanese Emperor became a puppet of the warrior caste. Despite many of the atrocities inflicted upon the people by the samurai, this warrior caste is still held in high regard, and the Yakuza claim decadency to these hereditary warriors. It is likely that the samurai saw their own demise coming, at least in their way of life, due to their introspective and scholarly nature. This can be seen in Yamamoto Tsunetomo's book, *Hagakure*, in which he speaks on the corrupting of samurai discipline. He states how the current age, in his time, only concerned themselves with combat disciplines, and who had the better school of martial technique. Therefore, they began to neglect the other elements of the warrior. Continuing in his critique, Yamamoto warns against the perils of the lawyer's tongue, the soldier's spear, and the scholar's pen. Essentially, *Hagakure* teaches the adoption of a lifestyle, rather than a profession. Although this has largely been lost in the modern age, some elements of the Samurai's warrior ethos can be found within the Yakuza families; at least in how they are portrayed.



Chapter Three

Fall of the Monarchy



There was once an age when the world was ruled by an unquestionable governing class, our proverbial marquis. However, when the mob rose up to ultimately contest the marquis, the banker priest capitalized on the weakness of both. Sure, the mob eventually succeeded against the marquis, but it was the banker priest that broke the ruling classes back. Unfortunately, as the tyranny of the marquis was destroyed, it was simply replaced by the tyranny of the church of usury. Naturally, this came about due to the complacency and stubbornness of the marquis. Historically, the monarchs only ever viewed the banks and priesthood, generally one and the same, as a true threat. The unruly peasant was simply a nuisance, easy rectified by a strong hand. Once, the marquis ruled equal sections of the planet, with only a smaller religious banking class as a rival. Whether we talk about the French kingdom, and the crown's struggle against the Vatican's incursions, or the Holy Roman Empire, and their own spirited resistance against the same, we see the marquis stubbornly standing up against the forces of finance. In China, hereditary dynasties ruled, generally dictating to all in their domain. Equally, the marquis type controlled India, the States in the South Pacific, the Empires of Persia and Africa, and those of the Aztec, Maya, and Inca. The one characteristic that all these states had in common, despite their differences, was the lack of a financial priesthood's dominance. Under the strong arm of the marquis, an individual could expect harsh, but fair, treatment. At least, that is how most monarchies wished to present themselves, but the

truth is usually never one-sided. Some reigns were better than others, and some places had to contend less with the encroachment of financial corruption, and more with the aspirations of a rival marquis.

The early years of France, under the reign of Louis the Fair, saw a break from the Vatican, and the banker priesthood. The corruption of the banker priest was thrown out, but the enemy persisted in Portugal. Subsequently, the Hundred Years' War was instigated, which could be more accurately described as the war for financial independence. Portugal and England fought together at the beginning, as both were thoroughly under the control of the Vatican, and the banking priests. However, in England, under Henry the Eighth and his establishment of the Church of England, there was a break from the Vatican and financial corruption. Unfortunately for England, the corruption of finance is a patient and slippery foe, which will wait for an opening to exploit and sneak back in. The majority of the European wars, fought among mercenary bands, and puppet monarchies, were instigated on behalf of the banker priests. Unfortunately for them, on occasion, the wars would spill over onto their doorstep, and they would be targeted as the correctly identified source of the conflicts. Due to the shifting allegiances, more aptly described as bribery and corruption, the history of European wars can be looked at in two ways. The solidifying of marquis sovereignty in certain states, and the survival of the banker priest in others. The Holy Roman Empire even had numerous disputes with the banker priest, and the corrupting forces from the Vatican, challenging the authority of the emperor. Oddly enough, the Vatican would have seen itself as imbuing each king, and the emperor with power. Therefore, the kings should have been puppets to the Vatican, and, on occasion, they were; much to the chagrin of the peasantry. Clearly, the peasantry and soldiers were always thrilled to make war against the banker priest, and re-appropriate funds that had been acquired by the banker from the royal treasury, or the peasants themselves. Within the realm of French history, we can find a path to truth. French was the court language for so many years, and proceed-

ed English as a world trade language; being brought by French smugglers and traders to the Americas, Africa, the Middle East, and Asia. Therefore, a proper delving into French history, could, at least, blaze a trail through the rampant and compounded propaganda that were are fed; plate, fork, and all.

Many marquis strongholds are worth mentioning, those that held out the longest against financial corruption and the anger of the mob. The Prussian Empire retained a well-stocked treasury, with the specific purpose of furnishing the military against financial corruption, and this system was effective for a time. However, on an odd note, numerous Prussian generals, such as Freidrich Wilhelm von Stueben and Emil Korrner, helped to train revolutionary forces. Naturally, this could've been of their own volition, but there was always an amicability between the Prussian Empire and colonial mob rule. The likely answer for this is the adage, "the enemy of my enemy is my friend." Meanwhile, most of the monarchies of old are but a shadow of their former selves, no more than show dogs for the banker priest; used to dazzle and distract the public. The Bourbon line, allegedly, is hiding out in Spain, after being thrown out of France centuries ago. The Swedish line can claim lineage only to Napoleonic general, who was invited onto the country's throne, rather than conquering the kingdom. Furthermore, the English line is nothing more than throne usurping Germans, also invited in, rather than the Norman, Saxon, Norwegian, or Roman conqueror. Once a king could reach out, with a likely under-stocked army, and take that which he desired; with a little bloodshed on the side, of course. This downfall came about for two reasons. When it comes to the question of the marquis' stance on his two opponents, the approach is always the same. What cannot be accomplished through a paper edict, must be carried out by force. Now, the intention and consequence will differ, between a marquis that acts of his own volition, and those that are puppets of the bank. Naturally, these approaches simply cannot contend with the corrupting force, or the wide reach of the mob. While financier can simply pay a rival king, or

other state type, to make war on his enemy, the mob has an endless supply of tactics. Sure, many of the methods, which the mob employs, can also be acquired through the banker priest's coin, but a truly aware mob can be the most dangerous of foes. Therefore, when an overly draconian edict is passed, the mob might simply ignore this. Furthermore, any that do not side with the mob can be pushed out society all together, not allowed to show their face in public establishments, or go anywhere without being harried. Of course, the banker priest can finance such operations, also, as can the marquis. However, the marquis, and banker priest, when compared to the mob, are like the Pharaoh's high priests in the bible; only able to conjure cheap tricks in the face of raw power.

Rather than looking at this picture in the way the banker priest would want us to, we should open our minds to what the marquis truly is. Titles may shift from emperor, president, premier, representative, congressman, special agent, or any other, but a marquis will always be a marquis. They are, essentially, bureaucrats; lacking all reason, logic, or creativity. Despite all of the flowery none-sense that they may conjure, they only pass edicts and rule by force, nothing more. The majority of state agents today are in the pocket of the global banking priesthood, but this was not always the case. Unfortunately, all of the systems, set-up to make the marquis a mob puppet, were infiltrated and corrupted by the banker priest. Thus, the marquis shifted hands. The title of dictator is, in actuality, and has always been, a puppet of the banker priest. Although, the banker priesthood will often target its enemies with this label. Conversely, the fascist dictators of the past century are, in fact, banker priest puppets. They retained no actual power, which could not be taken away in the space of a single night. Make no mistake, while the banker priest might employ a hands-off approach, always using agents and misdirection, they will not hesitate to employ ruthless methods; like murder. Meanwhile, the marquis usually murders in the open, but on occasion might send an assassin or two. Throughout ancient and recent history, the marquis' greatest weakness has always been the mob, rather than the

banker priest. Sure, the banker priest will turn the marquis into a puppet, but the marquis can always, after gaining the loyalty of the mob, displace itself from under banker rule. Therefore, the marquis, just as the banker priests, depends upon the faith of the mob. If the public were to retract their consent, and simply go-on ignoring the marquis, or the priest for that matter, the banker priest and marquis could lose everything. The two know this, and it is why they fear a self-educated and self-reasoning mob, which discovers its own answers for itself, and measures alternative viewpoints equally.

Instead of what the banker priest would like you to believe, there is no one event that brought down the marquis. Sure, the banker priest's propaganda likes to constantly point to THAT French revolution, especially the chaos and bloodshed from THAT period. This example is used more as a threat, than an explanation; a voice that says "stay in your place or this will happen." In reality, a France that had risen against the marquis struggled for much longer than one revolution. There were multiple times that a king was installed back on the throne, and each time was thrown back off. The French revolution precluded Napoleon, and while much fishiness can be found in history about the period, a French monarch was placed back on the throne; after Napoleone Bonaparte allegedly installed himself. This happened more than once, yet none of this is covered in modern textbooks. That is because the marquis did not die in one dramatic stroke, nor will such a thing ever be the case. Instead, the power of the king dwindled, and the marquis' went out with a whimper, as the position was reduced to a beggar at the banker priest's table. Sure, for a time, voting with one's feet became the rule of law. A popular leader would have the unstoppable mob base behind him, but could have his position reduced, as his support base simply walked away from him. Any leader could rise into the spotlight in a short period, but fall just as quickly. While the same is true today, it is finance that plays the support role, rather than the vote. This was almost an inevitability, when one looks at history and the power of soft spoken corrupting forces. The same can be

seen all over the world. Whether it be the corrupting of Qing China, the pitting of Indian kings against one another, or the none-interventionist interventionism by bought U. S. politicians, the all reaching corrupting force of financial conquest stole the power from the people, while dealing the Coup-de-Grace, or mercy strike, to the marquis. In many ways, Imperial Japan was the last true hold out of marquis power. Whereas the Soviet Union and fascist nations were only meant as periods of transition, and would never have persisted in their particular states. On the other hand, Imperial Japan lasted the longest, out of all independent marquis states.



Chapter Four

Pawn to Player



The mob has always become a player on the grand stage out of necessity and circumstance, rather than ambition. It is the mob, not the marquis, or priest banker, that is the most reactionary. However, this applies, mainly, to the history of Europe and the lands to her east. The same cannot be said for the mob in North America, or rather the indigenous nations, nor for the peoples of Australia, and other possible old mob strongholds. Starting our journey in Europe, we find the influential smuggler of the 17th century. Sure, other smuggling networks existed before, but none as prominent as those of this age. Due to banker priest propaganda, suppression, and an attempted scrubbing of most informative outlets, the history of these old smuggling empires has all but been forgotten. When we view the European smuggler of this age, the revolutions of the following century become more of a symptom, rather than a cause; in the rise of the mob governments. Although the smuggler is a force for the people, this does not mean such organizations are without evil. Just as the marquis and monk can be cruel overlords, so can the smuggler. This is especially true when we consider the world in which the smuggler lives, and the resulting punishment in their possible capture. Often, the smuggler was the prime target of banker priest and king, and a bigger threat to their power than any other. The smuggler is the antithesis to unchecked marquis or banker priest power. This is especially true when we view the robust monopolies that formed in that time period, and are mirrored in those of today. With corporations that dominate

trade, and laws that exclude all others from seeking their fortunes, the smuggler becomes the most popular and potent opposition. However, this is no life for the faint of heart. Not simply to talk about the fate that befalls caught smugglers, we can see the requirement of ruthlessness in their trade, and their followers. When we refer to the mob in this book, the definition we must use is the one derived from what is taught about Rome. The mob is often the term used to describe the folk on the outskirts of Rome, and other parts of the Italian peninsula. They would descend upon the city of Rome, demanding the same, or even greater rights, than those of the noble city citizen. This was especially true during the age of the Gracchi, and the two brothers that fought for agrarian reforms, eventually being drowned in the Tiber for their trouble.

Meanwhile, in the context of the smuggler, the wrecker was one of the most infamous tasks that befell those that dwelt on the coastline. As the law stood in 17th century England, meaning the century of the 1600s, salvage could be collected from beached or crashed ships, if there were no survivors on board. Rather than protecting the life of those that made it to shore, this would condemn the surviving sailors to death. Often, these would have been agents of trade monopolies, and would gain little sympathy from the inhabitants. Now, while it is likely that many died, being in the wrong place, at the wrong time, it is also likely that many survived. With riches to be had, especially stolen from corrupt corporations, it is likely that many survivors took part in the wrecking process. In fact, it would be a good wager, indeed, to say that many employees of trade monopolies took part in leading their charges into the rocks; simply to salvage the ship's remains, and the value on board. There are many instances of shore dwellers lighting beacons, with the intent of leading ships into the rocks. With such raw hatred for the establishment, and such love for the smuggler, it is easy to imagine the fear that agents of the marquis held. On the one hand, a provincial governor could not push his charges too hard, for they would set him ablaze on the stake. However, were he to report the truth, of an impossible to handle populace, he

would have his position stripped from him, and all of his wealth, by the crown. Therefore, the agent of the marquis was caught between a rock and a hard place, with no option but to lie; which allowed smuggling empires and independent mob like organizations to form. In 17th century France, the smuggler would bring his wares to villages, peddling expensive wines at a tiny fraction of the legal price. This was due to heavy transit taxes for the wine maker, while those of a wealthier stock could purchase tax exemptions; not unlike today. Therefore, while the common peasant would wear rags, to appear poor for the tax man, would drink expensive wine in secret. Additionally, should the marquis' agents arrive in town, usually in the form of armed policeman, a peasant would run and ring the bell of the church tower. Then, the smuggler would steal off into the forest, and hide among an extensive network of secret paths. Of course, the repercussions for the peasant herald would be severe, receiving not a small number of lashes, and then the bell would be cut down. In fact, this very event took place in a small village in France, which angered the then King Louis the Fourteenth; who saw the writing on the wall beforehand, and sought to curb the harsh treatment of his subjects.

Now, the rise in European smuggling empires found refuge and comradeship among their kin in the west. In fact, the term Wild West can be seen stemming from the European monopolist, as a derisive term for an unconquered North America. It was until the unpopular installation of the Statue of Libertas, that the Wild West was tamed, ushering in a new age of enslavement. Naturally, the goddess Libertas depicts that which is given, rather than that which is a natural right; freedom and liberty. However, the North American smuggler did persist, even after the taming of the west, but eventually became agents of the banker priest. Now, before all of these changing allegiances took place, the North American smuggler saw themselves as free traders. The kin of the European smuggler might have been of direct decendency, or married into an indigentous family, or still even carry relationship to a slave colony. Either way, the slave and the free trader of North America were friends to the smug-

gler. This strong relationship is extremely apparent in the dealings between the Frenchman, the Haitian Creole, and the French speaking indigenous fur trader. Additionally, we can see this relationship, involving the French smuggler, and other parts of the world. This influential and impactful historical role is marked absent from history books, movies, and documentaries, for one major reason. Through an individual's own intelligence, they can become a challenging force to the marquis and monk, not necessarily through arms, but the most dangerous resistance of all; financial. Using basic logic, and a no-longer common sense, one can decipher the true backers of the majority of independent movements around the world, and the driving reason behind them. These powerful smugglers, instigated a global uprising, to make their illegal trade legitimate. Whether it be the new independent state of Chile, the combined arms of the Continent United States, or the failed rebellions on the Indian subcontinent, the participating forces were clothed, fed, armed, and paid by the smuggler. This is the only reason why these independence movements were successful, where others had failed. The presence of the smuggling empires within these annals hangs like a heavy shadow. While their specific names and deeds can be erased, the impact of their actions cannot. The history of the smuggling king can be seen written on the heart of the proudly defiant, the honor of old families, and the relationship of the white indigenous to their nations.

Another element that shows the touch of the smuggler king, in relation to the rising of mob governments, can be seen in how the propaganda views a smuggler. Whether we look at human or drug traffickers on Mexico's northern border, or the Cigarette smugglers across the Canada's southern one, the smuggler can do nothing but evil. They are all murderers, rapists, and, most importantly, criminals. It matters little what product is being traded, but how it is being traded. When a person dares to committed the ultimate sin of tax evasion, or license evasion, they are challenging either the hold of the banker priest. Therefore, such a person has committed the gravest error. If found, such an individual will

be treated worse than any other type of criminal, and there is no questioning this decree. To come to the defense of such people is treason, in the eyes of the banker priest, for they fear, above all else, the empowerment of the people. Such is the conflict of rising principalities and powers, which must destroy an opponent to take their place. Now, looking upon this period, and how the mob became an equal, if not surpassing, the influence of both banker priest and marquis, the position of the indigenous North American trader cannot be overlooked. They held an integral role in the shaping of modern governments, despite these governments corrupt natures of today. Not only did the indigenous share stories of individual independence, and methods for self-government, they also practiced trade freely, as a natural right. Therefore, the most common reason that members of indigenous nations were arrested revolved around trade rights. With this belief, the trader from an indigenous nation would ignore the trade laws of the European, and suffer gravely for it. Naturally, this would elicit a violent response from their nation, as this would be considered an act of war. Sure, certain indigenous nations might place trade embargoes, like that of the European, but taxing and licensing trade was an abhorrent thought to the indigenous trader. On the other hand, in the case of the Osage, this viewpoint was not taken towards land ownership. They would rent out land to settlers, and collect a tax for the privilege. Land ownership was somewhat of an abhorrent idea to the American Indian, as well, but they could fathom it, more than licensing and trade taxation. With this viewpoint, it is no surprise that smuggler, American Indian, and slave, all found a common purpose, and a common enemy.



Chapter Five

Rise of the Financier



The rise of the financier, as in the bible, is a role that comes directly out of the religious sect. Therefore, to properly understand the approach of the financier, we must look at the priest. When we look at priests, many perspectives can be taken, and this will tell a person in which role they reside. If one looks at a priest through an emotional lens of adoration, they're likely a pawn of the church, while hatred can represent a member of the mob, or an agent of the marquis. Not only hatred, an opponent will see the monk as a pedophile. A rather common vice among the priesthood, members of this sect will employ strategies and tactics that reflect the nature of a pedophile. Such individuals, when male, are usually cowardly, avoid controversy, and attempt to affect change through subversion. They prefer to remain in secret, and enact operations to further this end. The monk, or their agent, is the type of man that would hide behind a woman to avoid a duel, depending on the righteous social nature of a male contender for protection. They will also hide behind children, using them as a shield against an otherwise hateful mob or marquis. Naturally, both will be disarmed by the presence of a female or childlike shield, which presents the face of purity and innocence, to protect the guilty. Now, the field of finance is a prime arena for this type, and one in which the monk excels. The centers of the monk's financial conquest have changed, on occasion, but the strategy generally stayed the same. Due to their nature, these learned people hide on the periphery, and are commonly men, with a taste for youngsters. The

women in these sects usually work for, and often worship, the cowardly male players; which will present a childlike face to the women, letting the woman take a motherly role. Therefore, the monk financier waited until the mob and marquis had weakened each other, and then took over as the major player in the world. This can be traced from Jerusalem to the Vatican; through the Temples, Mosques, Churches, and other such institutions. Whether it be the Knights Templar or the High Priest Banker, we will examine the Jewish and Christian form of this type. Their main weapon, the ignorance of their pawns, and innocence, are used as an insulator, and they depend on the role of holy sites to insulate their wealth; which is often stolen. On a grand scale, the financier and Vatican are nothing more than most effective cult leaders, which is why their pawns always flock to cults and secret groups.

At one of their beginnings, the high priests and the Sanhedrin of the Jewish faith took the primary role of the religious financier. In fact, the Jewish leadership was the worst when it came to Jewish persecution, and then they hid behind the very atrocities that they committed; claiming their Jewish ancestry. Among the most frequent examples, this role is most apparent in the bible. Now, regardless of faith, or belief, the new testament, and the position of Jesus of Nazareth, clearly explains the Priest Banker. Jesus, a Jew himself, gained the eye of the Jewish priesthood, when he threw the money changers and sellers of sacrificial animals out of the temple; calling them thieves. Thus, threatening their prime position of power, Jesus had to be eliminated. The question of where this wealth went is easy to see, when compared to the Knights Templar and the Roman Colosseum. It is alleged that the Romans dug up a significant amount of treasure from under the temple in Jerusalem, which was then used to finance the Colosseum. However, a common tactic of the priest banker, the bulk of the sum was likely buried under the colosseum. You see, the priest banker depends on sacred sites, and the emotion investment of the locals in these sites, to insulate their wealth. In fact, they use religion in a similar way to insulate themselves from jus-

tice. With the example of the Knights Templar, no single member owned any property or wealth. Instead, the order owned the valuables. Thus, using the protection of religious technicality, the banker priest was able to protect its wealth from being taken; in the same way that they had taken it from others. However, the banker priest miscalculated, in their endless conflict against the Marquis. A coalition of a Pope and King targeted them, seizing the order's funds. Since the legal justification for this stemmed only from the Vatican, the banker priest realized they would have to take back this stronghold, before they could re-solidify their claim over other parts. Although, it is possible this occasion was simply the result of the banker priest center, the Vatican, taking out a rival, the Templar Order. Additionally, the same conflict can be seen between the Sanhedrin and the High Priest in the bible, in which a major conflict was brewing between the two, before Jesus arrived. In the conflict between the Templars and the Pope, the high priest lost, and the Order of Christ re-imposed control over the Vatican. Today, the effect of these strategies, which have their fundamental principles based out of religious usury, can be found among non-profit organizations, the modern-day families of high-finance, and the corporations that tie them all together. The appearance of a separation between banks, corporations, and non-profits, is another element to the priest banker's strategy of remaining in the shadows. They use catspaws to effect change, make war on the mob and marquis, while shifting the wrath and hatred of their opponents towards their pawns. Often, especially when they are directly challenged, their ignorant and emotionally invested pawns will take the defensive position, between them and their opponents. The members of a church will stand between them and justice, or a protesting group of teenagers will flood the streets; giving the financier cover to hide from the mob and the marquis. In this regard it matters little what the belief or faith is, because their main tool is the emotional investment of their tools.

The hand of the priest banker can be seen in many areas of modern, and recently past society. One such theme applies to Fascist and Com-

munist movements, which tend to use children as their foot soldiers. The innocent and brainwashed will always provide a good shield against the pitchfork mob; whether it be on the streets of New York, the voice of a child on a news broadcast, the united German states in 1930, or child soldiers in the jungles of Africa. However, the banker priest fears the pitchfork mob among all else, because it is a united and difficult to contend with adversary. There are few positive names for the mob, but it is far from an undisciplined and unorganized rabble; in actuality. In some cases, an actual group of violent demonstrators, or a lynch mob, could be the product of manipulation. However, as stated earlier, the mob as a political class is a marginalizing term that originated from Ancient Rome, and was applied to citizen that stood up for the individual freedom; usually with dire consequences for the aristocracy. However, while the priest banker has largely existed on the periphery, their fear of the mob is apparent. In fact, they fear it more than the marquis, their ancient rival of equal position; a peer if you will. The banker priest does not fear violence against them, nor an armed populace. Sure, they desire an unarmed populace, with all weapons in the hands of their agents, but this is for a different purpose. Instead, they fear discovery. They fear the true extent of realization, and the understanding of how far their control truly goes; in addition to how they operate. This is because instead of having to deal with the mob, their own agents will discover for whom they have been working, and then the banker priest will have no place to hide. Therefore, they must keep all eyes off of themselves, and constantly shift the focus of their pawns, the mob, and the marquis.

Now, addressing the question of a disarmed populace. Mercenaries are the ideal force for the banker priest, because such individuals are loyal to payment. Evidence of this can be found with Swiss mercenaries, still guarding the Vatican centuries later. However, a mercenary with a conscience is a dangerous thing, but not more dangerous than an armed populace. This is because an armed populace can defend themselves against mercenaries, and other agents of the priest bankers. Their system de-

pend on emotion to operate, mainly fear, and they offer a sanctuary for individual's wealth; conveniently convincing people to peacefully hand over their property. It is a conquest that requires little bloodshed, and is mostly based around rumors. When people fear robbers around every corner, and down every street, they will put their money in banks; which are controlled by the priest banker. Now, applying pressure on businesses and governments, the priest banker can obligate every person to deposit wealth into their hands, but they cannot give up on the fearmongering. On the other hand, overplaying the card of fear will cause people to become immune to its hold, and see through the smoke and mirrors. Instead, punctuating a fearful world, with moments of respite and entertainment, the priest banker can endlessly manipulate their victim's perception, and perfectly form what they call Stockholm syndrome. In this way, the priest banker becomes the savor, protecting the victim from the very danger that the priest banker created. In a more simplified example, let us take into account the Templar. A thief, which the priest has paid, will rob a pilgrim on the road. Then, the priest will present himself to the pilgrim, and call on his dear friend the policeman. Of course, both paid by the priest, the thief has already handed the wealth over to the policeman. Returning what was stolen to the pilgrim, the priest has now gained a position of trust, and offers his bank, usually the church, as a safer place to store his wealth. In fact, this is exactly one of the prosperous schemes of the Knights Templar, establishing a banking system to protect the pilgrim's wealth. Of course, one must ask the question, why were the Templars themselves not robbed, by these rampant highwaymen? While this is a simplified example, the same game can be seen played out in so many ways. Fear propaganda from the news, movies, and TV shows, look down on the proverbial hiding one's money under the mattress, and would rather have people willingly hand over their gains to institutions of higher theft. Additionally, the purchasing of the right to tax, maneuvering the financing of every single institution away from the hands of the public, bailing out corporations and banks, as well as fund-

ing both sides of a conflict, are clear-cut signs of the banker priest's manipulations. Therefore, it would be of little effect to rail against one's governor, president, congressman, or even hometown priest, because they are all simply pawns in a vast web of church backed finance.



Chapter Six

The Field of Law



There are, essentially, three main bodies of law. The most important of the three is that of practice. The practiced law is that which is enforced, regardless of written, or righteous law. The personally applied law of a single province could detract from righteous law, and written law. Of course, natural law is another element, but this could be viewed as, simply, an extension of practiced law. Now, written law can be referred to as a decree. This is that which is written, to be put into force, and is usually interpreted by lawyers and judges for their own ends; or those of their masters. In fact, often, those with the ability to interpret will write their own laws into practice. Whether or not the precedent is established as legal will be of little consequence. In modern courts, precedence is law, and not that which came before the precedent was set. Additionally, a new precedent can be set, but this must be established based off an old one, or the old one overturned. Either way, in this manner the law is fluid, rather than founded, and can be changed based off of the whims of its interpreter; referred to as Jurisprudence. Such is the way of the courts today. Now, in relation to practiced law. A courts findings mean one thing, but if they are not enforced, then they are simply words on paper, and nothing more. Such is the way of things, especially when righteous law comes into play. If the practiced and written law become completely corrupted, righteous law might take hold; especially in the form of what they call vigilantism. Naturally, vigilante actions, coming from the root word of vigilance, is highly abhorrent to those that bought the courts,

and installed unelected law enforcement. Such justice flies in their face, and does not recognize the sovereignty of the financier, priest banker, that runs the other two elements of law. Therefore, due to reprisal, the righteous law is rarely put into practice, but it does not mean that this element does not persist. A simple example of this law can be seen within the public hatred for those afflicted by pedophilia. As a note, I use this word, afflicted, sarcastically; something I must state to avoid running afoul of righteous law. When a judge levies a light sentence against this widely accepted crime, or no sentence at all, and this is enforced, an individual might take justice into their own hands; and bring righteous law into practice. Now, in this context, the term righteous does not mean that the invoker is right, but that they believe their actions are justifiably right. The same can be seen with the technology companies of today. Despite practiced and written law of different countries, many organizations of today ignore these laws, and implement their own. Especially, when it comes to online social networks, and the voice of opinions that a company hates. The company will impose their own righteous law against the offender. This can be done in this context, mainly because of the corrupting of written and practiced law, in favor of state guarded corporate monopolies; as in the days before the independence movements. Therefore, it is only with a proper understanding of these three realms of law, that an entity, or individual, can become successful in this field. Rather than regarding only one of these elements, a player must draw on all of them; depending on their particular end. Now, a public citizen executing a lawfully freed pedophile is considered vigilantism, and allegedly abhorred, while the vigilante actions of corporations is not. However, both actions fall into the realm of vigilantism, which is taking the law into one's own hands.

When it comes to written law, the force behind an edict can always been seen through the lens that it is written. Naturally, the written law of the banker priest will always revolve around finance. Whether this is the movement of other humans, or simply trade, the banker priest will

view everything through the lens of profit and loss. The majority of immigration law is made with this concept in mind, controlling the human resource of the world; always with the banker priest's interest in mind. Additionally, tax law and licensing, the holy grail of modern governments, is all geared towards the banker priest's return on investment. Of course, their investment, as they see it, is allowing the global citizen to live on their planet, eat their food, and live in their world, among other things. This is as true in any area of society, where employers will constantly refer to the investment that they made in their employees, especially when that employee desires a break. Now, the marquis, of course, will write laws in its best interest. Additionally, as it concerns the marquis, there is little room for change. The only way to change the written law of the marquis is to present a compelling argument, in a way that benefits the marquis. Otherwise, there is no change to be had, as the word of the marquis is unquestionable. Meanwhile, while it is easy to ascertain the hand behind the written law of the marquis or banker, it can be difficult to decipher the written laws of the mob. Additionally, when it comes to written law, region and time can vary the degree of decrees that exist. As an example, the mob in a province might write a law that contradicts that of a central government, acting on behalf of the marquis. Now, this contradiction can get compounded, when the banker priests decides on an edict that contradicts both. This very conflict arose in 17th century France, and likely in other locations. If a church decrees that a law is unlawful to the bible, this means a person can argue their position on religious grounds. However, the sovereign could strike this down, as meddling in the affairs of the state. Then, an individual can argue for their case, based on the sovereignty of the state. Still, further, an individual might argue that these laws are unfeasible, based on his particular situation in the provincial government. Conversely, on a different note, do not be tricked by the words of marquis and banker puppets. They would say that this system is broken, which it is, for them. However, were one to reside, or side, with the mob, this system is perfect. The

more intricate and confusing laws becomes, the more loop holes and advantages can be taken by a member of the mob. Meanwhile, the marquis and banker both, will try to standardize a law for all, which will conveniently be favorable to one of the parties. With less room for maneuver, in written law, a mobster is forced to accept the will of the marquis, or the banker priest. Additionally, *Case Law* is a method to remove other written law concepts, like *Common Law*, or *Constitutional Law*. Through the use of case law, also called Jurisprudence, the judge becomes the deciding force. As most are bought, and bar anyone of separate thought from joining their ranks. The judge will usually side with the banker priest; only rare occasions prove different.

On the topic of the law *in exercitatio*, or in practice, we arrive at the realm of enforcement. While the prevailing propaganda would have us believe that this only applies to the enforcement arm of the banker priest, the police man, it is simply one mechanism in this area. The division between practiced law and written law can be seen in an accurate assertion by the Prussian General Carl von Clausewitz, when he referred to the use of the French and German languages. He stated that French is the language of politics, while German is the language of the military. A similar statement is accredited to Frederick Wilhelm Hohenzollern von Preußen, the Second, or Frederick the Great. There is little substantiated evidence that Frederick the Great said this, but such explanations can be found in Carl von Clausewitz's book, *On War*, in which he makes other correlations to war and politics. Either way, it is in the fact that law is mainly written in Latin that we see by whose hand it has been forged, and for whom it was made to serve. Meanwhile, practiced law can take many forms, which can vary; based on region, culture, and language. Sure, the lawman is the most common example of law enforcement, such as a police force, marshal, or sheriff. However, practiced law can also be that which is carried out by the public. Again, if a law is impossible to enforce, despite the ardent nature in which it is decreed, such a law will only remain in writing. A case of this can be seen in the early colonial period

of the continental United States. The so-called Whiskey Rebellion may, or may not, have actually happened, as with the war of 1812, which is very lacking in some logical details and impact. However, what is reported on the Whiskey Rebellion is very applicable to practiced law, and the unenforceability of that which might be written. In fact, the U. S. Bureau of Alcohol, Tobacco, and Firearms likes to point to this event as their founding, ignoring how they were a creation from the Department of Treasury. Nevertheless, this bureau, and the propagandists, would have you believe that the Whiskey Rebellion was fought over the right to consume alcohol, as the name so callously suggests. Of course, such an insinuation should equally apply to Rhode Island, in that case. Furthermore, the Revolutionary War, fought only a few years earlier, was influenced heavily by monopolies on rum trade, an area in which Rhode Island was a major illicit trafficker. The bureau would have you believe, through insinuation, that the Rhode Island smuggling industry wouldn't have representatives in the Continental Congress to protect free trade. There are so many avenues that a scholar can take in this context, especially to poke holes in this ridiculous plot line, but let us suspend belief and imagine what the bureau says is true. Whiskey, in this case, was an item that congress desired to tax, but the farmers rebelled, saying they would not pay it. In the old days of farming, whiskey was a byproduct of the production process and would often be used as a preservative. Allegedly, General Washington himself led a force to suppress the farmers, in Pennsylvania, which ended in an amicable agreement. I imagine the suggestion that this tax would be impossible to enforce would be the reason that cooler heads prevailed. Of course, the question should be asked, why so much drama when a letter would've sufficed? Also, the farmers would have known this was unenforceable, but I digress. The infeasibility of this law comes down to the production. Farmers could simply dump their preservative whiskey, rather than paying the taxes on it. Furthermore, how would the tax be collected? Would agents be sent to each farmer to measure the quantities of whiskey, or would it be based upon

an honesty system? If other points are necessary to show how ludicrous and impracticable such a law could be, we need look no further than the Prohibition of Alcohol. Of course, the prohibition laws are very different in this regard, as they were a means to an end. The ultimate goal of prohibition can be discovered through its comparison to the 17th century French practice of leveling draconian laws, and then exempting nearly everyone from it, but in this case it was a means to roundabout taxation, via liquor licenses; for production, manufacturing, and distribution. This same tactic is repeated over and over, with same variations, but the end goal is the same. First, a harsh and extreme law is passed, so that the compromising laws that are passed later will be accepted without protest. It is one of the most effective methods to put unconscionable written law into practice.

On the subject of written law, there are whole libraries full, while few works are based around practiced law, save for those of the so-called law enforcement manuals, but another area retains libraries of works that would not strike the layman as law. The church is constantly adding to an already extensive and ancient collection of ecclesiastical law. In this regard, it matters little of which church we speak, for they all have large collections on the subject. The laws which the church tends to govern and control is that of the righteous law. At times the righteous law overwhelms that of the practiced and written spheres. During different times, the public was mostly under control of the church, and the church could easily ignore, or even outlaw, the decrees of state, court, or province. This is as true today as in our continuously useful example of 17th century France, but the church has changed to one of pious identity and what many refer to as the woke movement. In the righteous law of 17th century France, the protestant Huguenots were to be extinguished from France's shores by any means necessary. Almost all of the ruling bodies leveled persecution against this scourge of their society, driving them out by the decree of the church and court, with the orders being carried fur-

ther into barbarity by the lawman. In this case, the righteousness of the catholic church of France justified such actions, with many in the public going along with it. Yes, many Catholics were placed on slave ships for helping the Huguenot, or possibly only falling under suspicion, but without righteous law on the side of the catholic this could not have happened. Similarly, those that disagree with the righteous law of the social media or technology company, or most corporations for that matter, will run afoul of their righteous law. In correlation, a corporation's policy is akin to the righteous decrees of the church and pious court of 17th century France. The corporation of today levy broad and unlawful edicts, that fly in the face of practiced and written laws, but this is because they are following their righteous law. As with the health mandates of today, those that are in the minority, with their own unique health issues, fall victim to a corporation's policy, which bars the user from seeking the corporation's services. Additionally, those of a different mindset are set-upon on social media platforms, for breaking their community guidelines and their righteous law. Now, we must look at this situation objectively, in order to understand righteous law without preconceived notion and bias. The righteous law of the oppressor will always appear as unrighteous to the oppressed, and vice versa. However, there are certain righteous laws that an oppressed minority will never have claim to redress. One of these areas is pedophilia, which is a subject that petrifies, sickens, and elicits the strongest of emotional responses. This proves a problem when attempting to codify the subject, and what exactly constitutes a crime against righteous law. Additionally, the strong emotional responses of the perceivers often lead to other consequences. Desiring peace and tranquility in one's life, most will look away and avoid this subject, as too difficult to even mention. Therefore, such individuals will be less likely to notice the signs of the practice, and possibly even fall prey to it. Now, in the case of righteous law, nearly all would level the sentence of death upon a pedophile, but this presents an issue, especially when we look to quantify the pedophile. In the case of the universal suffrage, or the age in

which a person becomes an adult, the difference of a year within a sexual relationship can make a lot of difference. Also, should someone be framed as a pedophile, most will immediately leap to judgement, instantly condemning the offender because of the emotional entanglement that such charges will instill. Indeed, the concept of the pedophile and the laws to deal with it are so volatile that it makes a perfect example for our study of the righteous law.



Chapter Seven

The Field of Information and Perception



While many modern facts can be overt lies, a lot of historical facts, which are fictions in reality, can be drawn upon for continued propaganda. Such historical fictions, listed as facts, can be found in nearly every corner of reality, but mainly within the causes of death. Now, the previous wording might come off as a little confusing. So, let me explain with some examples. Some country gentlemen, not wanting to provide room and board to a visiting king's vast retinue, might raise the call that his town, or village, has been struck by the plague. Similarly, in modern times, a person might call in sick to get out of work at their company, claiming they had some disease. The reason these lies are so common is because of the generally cold nature that most low-level tyrants treat their subjects. If a worker at a company simply requests time off, for a simple matter, they will be denied. Therefore, the acquisition of a contagious disease is the only remedy. Now, when an ignorant historian, or a propagandist, looks at these so-called facts, they will list over-blown plague, sick-call, and death counts as reality. Looking again at Warren Lewis's *A Splendid Century*, we can see him laying out this vary scheme, but for the purpose of defrauding the French crown. Lewis writes, "Under this system, the captain who was receiving pay for a hundred men, would in fact pay and perhaps maintain sixty, annexing the money for the imaginary forty." (W. H. Lewis, Page 183) Adding to this analysis of rampant fraud, we can look at Lewis's next passage, "It follows from this state of affairs that we must be very cautious in accepting the battle casu-

alty figures in the earlier part of the century; for the captain whose company had a nominal strength of seventy would undoubtedly, if he could get his men under fire at all, report that he had lost thirty men in action when perhaps he had lost no men at all.” (W. H. Lewis, Page 185. *from; A Splendid Century*) Combining these two explanations, we must question the all-powerful legitimacy of a primary source, which so many propagandist scholars draw on in order to push a singular perspective. In fact, plague and disease is likely the most egregious of these factors. The extremely potent diseases of the filthy European, if modern history is to be believed, was brought like a curse upon the unbeliever; slaying the majority of natives in their particular homeland. Naturally, this fiction is not relegated to the background of the American Indian, whether hailing from the South or North, but also to Africans; ignoring the fact that the continent’s inhabitants had documented trade, with the European, as far back as the Roman Empire.

On the island of Haiti, a large portion of its slave inhabitants are said to have died from disease, due to the cruel nature of their masters; and that constant fresh subjects had to be brought from the continent of Africa. There are many plausible reasons why fraudulent plague numbers were committed here, but the most likely is due to the escaping of slaves in large numbers. In fact, there were well-known groups of escaped slave encampments on the island, called Maroons, which eventually took the island for their own. The logical conclusion on how these camps subsisted comes in the form of illicit trade, likely smuggling raw products to the notorious rum smuggling hub of Rhode Island, in continental North America. While numerous raids by maroon groups are documented, it is likely they set-up their own plantations, and carried out their own business practices. Naturally, this a story that no slave master wishes to get out, so they likely blamed escaped slaves on the plague. Just as a 17th century French captain will use battle casualties to hide his fraud, and likely employed the plague excuse as well. Persisting today, many propaganda groups use these fraudulent numbers from the past to further their

own destructive ends, such as pushing vaccines and the sale of pharmaceuticals. Of course, there is irony concerning those that tout the cure all solution of the vaccine. Such people are no more than the stubborn supporters of bleeding as a remedy for every, and all, ailments. Ironically, the very believers in the power of vaccines would deride the bleeding practitioner as a moron, when both types are equally ignorant. Additionally, on the earlier subject, fraudulent suicide numbers, specifically concerning modern militaries, will be used to further other political agencies, and the funneling of tax resources into social programs. Whether or not an individual actually believes in these measures is a moot point, as so much of today's politics and systems are built on the cheap frauds of the past. While each individual lie cannot be judged as evil in its own right, as many were implemented with good intentions, the lasting effects can have unforeseen and far reaching consequences. However, the blame of using fraudulent data should always be placed at the feet of a lazy, or propagandist scholar; as they did not implement vigilance in their own works.

Another element of this rampant style of fraud can be witnessed in modern militaries. When it comes to the subject of malingering, a politically corrupted officer class will, generally, only hold the lower enlisted ranks accountable for malingering, and not actual offenders. In this context, malingering is the military's word for calling in sick to avoid work; while not actually being sick. This is a common practice, which leads to faulty sick numbers, which are, in turn, used to drive politically charged campaigns by corrupted politicians, which are implementing their own little frauds. We can go further into depth on this subject, but then we might enter the realm of beating dead horses. Moving along from frauds around death and sickness, other types of information based manipulations might be seen, when it comes to history. Analyzing the emotional and perception manipulations of the United States' Central Intelligence Agency's *Operation Mockingbird*, we can see the hand of an older manipulative force. The church, whose roots grow wide and deep, have em-

ployed emotional manipulation since the Sanhedrin and High Priests of Jerusalem, who were such great masters of this discipline that they convinced Jesus's followers to crucify him. Therefore, looking into the modern day field of information, it is no surprise that this program, *Operation Mockingbird*, began within church groups. Now, while there is evidence for this, it is best to refrain from mentioning sources; as there is a high degree of on-going and heavy censorship; pertaining to on-going operations by Intelligence Agencies and such. Nevertheless, the church has always been the masters of emotional manipulation. One of their hallmark tactics, which can be seen replicated in the propagandist works of Hollywood, is the use of music and words to control the emotions of a subject. Many a teenager has been enthralled in the pull of a youth pastor, through his breathy hushed words; backed by the melodic tones of a guitar. When it comes to Hollywood, this tactic is used to form and install stereotypes, or other ideas, into the subconscious. Epic music, or chilling tones, can turn one type of individual into a hero, or a villain. In this way, the victim can be programed to respond emotionally, when they see the subject of the movie in reality. Of course, most people will agree that movies are not reality, but this becomes less agreeable today. When an English teacher uses a fictional TV show as a basis for a school project, you know that an emotional world, far detached from reality, has been completely established.

The fundamentals of modern information and perception based tactics were tested and developed in the many communes and cults that popped up in North America. However, there are always focal points, such as the town of New Harmony, in Indiana. This place was a testing ground, and in fact the focal point, for the development of the modern indoctrination system; which seeks to separate children from their parents, for the purpose of perception programming. The people that founded the community, went on to build the modern education system of today, and provide the blueprint for installing a programmable reality in the minds of their subjects. This system was developed off of the clois-

ter method of the monastery. Its subjects would be shielded and taught the evils of alternative viewpoints and free thought, even encouraged to persecute those that they say engaging in blasphemy against their holy brainwashing. This takes place today, but in the form of the modern education system; a form of pious cloister to insulate and train the next generation of brainwashed slaves. Subjects are encouraged to belittle, berate, even attack those with a different view point; especially if they are dirty, inbred, peasants that practice homeschool. Those that practice the ways of the modern education system are no more than the naïve monks of the monastery. Instead of hiding behind walls and wearing dresses, while prophesying that they were the holiest of people, the naïve monk of today color their hair, wear badges of whatever garbage ideology they have been trained to profess, or dress in extremely unfashionable clothing that they think is “cool”. The majority are easily recognized because they go along with whatever they are taught from the holy temple of television, the pious educator, or the all-knowing celebrity.



Chapter Eight

The Field of Finance



Make no mistake the true prize, and object of contest, within the realm of finance, is resource. Whether it be of flesh, earth, water, or any other resource that generates wealth, the object of a financier is never money. This is the method, at least for today, used to trick the public into handing over all of their holdings. The true wealth of a person can be found in the mind, and labor. Rather than working to reap the rewards of one's labor and creativity, all of the mostly obligatory systems of today are designed to extract this wealth from the person. It is the financier that owns the land, on which we walk, and the breath that circulates through our lungs. This is established through the complicated process of dazzling our minds with objects of arbitrary value, set-forth by banking priests in the Vatican; where all roads lead. The object of most value in the world, which is impossible to quantify, is the labor of the creative mind. Since the banker priest has no such powers, depending solely only old financial tricks, they wish to remove such a resource from the playing field; as they cannot control it. This is the purpose of the creativity killing education machine, which seeks to educate us all into obedient labor zombies. Truly, the second most valuable resource that a person can have is the ownership over others, and that which they produce. A man, or woman, cannot serve two masters. Today, if the individual is not their own master, or does not serve a god, then they serve the church and the banker priest, in whatever form that entity might take. To say that a person serves the marquis role today is illogical, as there is, possibly, no in-

dependent monarchy. Whether it be the woke corporation, or the devout cathedral in the city center, these pious religious structures were made to serve the banker priest; the master of the financial field.

There are multiple ways in which the banker has targeted the land and resources of others; some honest, others not so much. The Knights Templar, among other religious orders, had a particularly effective strategy of acquiring land. Prospective members would purchase an elevated position through signing holdings over to the order. While this strategy is not exclusive to the Templar Order, they were very successful at implementing it; mainly, through the fame that was gained through their riches from the holy land. Naturally, the Poor Knights of Solomon started out as simple soldiers, until they stumbled upon riches underneath the Temple of Solomon in Jerusalem. Upon their return to Europe, they brought stories of adventure, and many fortunes to prove it; driving a no smaller number of new recruits to their order. With the purchasing of ranks and titles within the order, the groups wealth swelled to new heights. Therefore, the use of fame, and promise of new riches, is enough to coax the wealth out of any person. As the saying goes, “a bird in the hand is worth two in the bush,” a saying not taken to heart by recruits of the order. This is also referred to as a swindle. Although, swindling is usually only applied to those that trick the wealthy and connected, as the true robbers are rarely held accountable. On the field of finance, convincing one’s mark to willing hand over their valuables is always preferable to force. However, should a target stubbornly hold onto an essential piece of property, there are other ways of acquiring what is desired. One effective strategy is to pay a band of robbers and brigands; such as Robert LeRoy Parker, also known as Butch Cassidy. Once paid, the agent will attack one’s target, opening the door for acquisition of the property. This very strategy was repeated multiple times, and very effectively carried out against the people of the Osage Nation, in addition to farmers of the so-called “Wild West.” Some decided to resist the great force of financial corruption, like Billy the Kid, or William H. Bonney. It is very

telling that the governor of New Mexico refused a petition, which was not his to refuse, for the young man to be pardoned of all crimes centuries later. Now, in the example of the Osage Nation, we can get a clear picture of this strategy, or, at least, a form of it. Having struck oil, on the land which was legally purchased, the Osage became very wealthy. However, the bought agents of greedy banker priests, in the city of Washington, desired to acquire this wealth. Since the Osage had followed all laws in acquiring their land, and were relatively connected, the land could not simply be taken; as in the case of the Sioux Nation striking gold, in the Black Hills of modern day South Dakota. Therefore, unable to move the Osage, the corrupt agents resorted to assassination. In what the Osage call the Years of Fear, outside agents would marry into Osage families, and then acquire the Osage head-rights after murdering the family members; usually through an industrial accident, like nitro-glycerin bombs accidentally exploding on a construction project, which would conveniently kill the targeted family members. Knocking out two birds with one stone, the newly founded Federal Bureau of Investigation came in to erase any shred of sovereignty that the nation possessed. In fact, it was the changing of laws within the Osage Nation, not the bureau, which ultimately settled the matter. Instead of passing to an outside heir, the head-right would, instead, be recirculated back into the nation. However, the bureau still uses this as its rallying cry for their first successful intervention.

Now, while the changing of Osage law seemed to end the killings, it did not end the trouble. Future Osages would live in fear, simply because they possessed that which is coveted. Unfortunately, this is a story that is all too common. A woman named Leticia Barns had herself all but committed, to protect herself from the greedy eye of those far away, but with a touch that stretches oceans. She had herself declared incompetent of the mind, which required a judge's order to get lifted later, as this was one of the few ways to protect oneself, and one's wealth. Again, this issue is not regulated to the Osage, and many a critic might refer to

this strategy as simply a fantasy. Generally, such an individual is either an agent of the banker priest, or has not experienced the icy touch of its desire. So many have attempted to pay off their debts, only to find it acquired by another institution, which makes an unfixable error, and erase all of the past payments. Numerous farmers, and others, have had their land stripped from them. Sure, laws are passed, visual efforts are made to fix these issues, but they will never succeed. Instead, the oldest tactic is employed, which is found in shifting and obfuscating the point of contention. Instead of a paid off gangster or policeman, the banker's agent becomes the health inspector, or the safety inspector, levelling arbitrary and ruining fines against the target of the banker priest. Those which refuse to bow to the system, will have all stripped from them. However, to work within in the system is to be a slave to it, and own no real wealth; as with the Knights Templar. While it can be a hard life to resist this system, it can be terrible to be in it also; a proverbial rock and a hard place. This is because a select group of people won on the financial field, and conquered all others as a result. Sure, the field of finance is not the only realm in which war is waged, but it is an important one. Resources are the lifeblood of any group. It is the truly wealthy that wish to teach the value of money and gold. Meanwhile, the true objects of value are resources that produce a limitless supply of wealth. This could be oil, a person, or even a small plant. Trees, also, are valuable resources, and it is a fearful world for the priest banker, when those that have been robbed realize what holds true value. In the words of the Rothschild banker priest, words that were stolen from the bible, "the children of one's youth are as the arrows in a warrior's hand." This is the truest point of wealth, among all else; children. This is the main target of the banker priest, and always has been. A brainwashed follower, insulated and fortified against outside forces, will become a loyal agent that can produce endless fortune. The more individuals that produce for an individual, the wealthier they become. With such people, they have become elevated to the realm of high finance, and are all but untouchable. Such a person's physical assists can

be seized, their land re-adopted, but they will never be defeated, while they maintain control over their brainwashed agents; their true source of wealth. They are those that work within corporations, and act like modern day courtiers, selling their very flesh for an opportunity at happiness and a better life. It is the fame of the Templar Knight; that ever elusive carrot of great prestige, something that will never be given by a greedy overlord. As in the J. R. R. Tolkien's works, there is only one lord of the ring. Among all of the cheap tricks and tactics in the financial field, there is only one thing to hold important on this field, and that is the role of the child. The banker priest would say that such innocence is not a prize to be fought over, and the parents should hand over their greatest treasure willingly. They would say many things, which they themselves would never practice. To believe in their snake oil words, often spoken through the lips of a mouthpiece, is the greatest folly that a person can make. Following along within the mostly obligatory system is one thing, but giving oneself over is the truest mistake that one can make; signing oneself and children over to mental slavery.



About

The Author

S. C. Coleman

S. C. Coleman has written stories since a child. Among many published works, he has a long list of accomplishments outside of writings. Serving honorably for five years in the Marine Corps, S. C. Coleman

**also retains fluency in multiple languages,
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**Growing up in Ohio, S. C. Coleman
always wished to explore the world, and
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stories has always been his main passion.**





Books By This Author



A Dark Triad

In a perilous star system, far from earth, a hero arises from a society built on murder and intrigue.

Israeli Fighting

An explanation of the history and concepts behind Israeli martial art: including the many styles, systems, and forms that exist today.

Language I Am: The Path to Language Success

A practical guide to language learning, and how to better oneself in this learning discipline.

The Glass Empires

**on the greater continent, an evil force plagues
the land, and many heroes will rise, but
which will ultimately succumb to the
darkness?**

The First Valkyrie: Dawn Bringer

**The arduous journey of an orphan will
culminate in a great battle, when her powers
become fully realized.**

The Tournament of War [Out of print]

**Follows a fictional tournament of war,
between different nations and on an
uninhabited island.**

